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folk-plays concerning Jamavanta, their legendary hero and founder of the caste.

I do not propose to give minute ethnographic details regarding the festivals enumerated above. The brief accounts that follow are intended to illustrate the nature of the festivals and their place in the annual round of activities in the community. The mythological background of these festivals has been recorded from oral tradition and not from Hindu scriptures. Hindu months, according to the Western calendar, would be:

Hindu Month	*Corresponding English Months*	*Hindu Month*	*Corresponding English Months*
Chaitra	March–April	Ashvina	September–October
Vaishakha	April–May	Kartika	October–November
Jyeshta	May–June	Margashirsha	November–December
Ashadha	June–July	Pushya (Pousha)	December–January
Shravana	July–August	Magha	January–February
Bhadrapada	August–September	Phalguna	February–March

The festivals are described in their chronological order:

Ugadi. Ugadi, the Telugu New Year's Day, is an important festival. It is observed on the first day of the Hindu month of Chaitra. Although it is observed by all the Hindu castes generally, its significance for the Brahmins, Komtis, Reddis and the Panch Bramha group is greater.

The day previous to Ugadi the Panch Bramha groups worship their implements and renew their sacred threads, which they alone wear, apart from Brahmins and Komtis.

On the Ugadi day itself people get up early in the morning. Women sweep the courtyard, sprinkle cow-dung mixed in water, and then draw decorative designs with flour or coloured powders. Men go out to collect mango leaves and *neem* (margosa tree, *Azadirachta indica*) twigs; make festoons (*toran*) by stitching these together in a long string, and decorate the front portions of their houses with them. The potters supply each household with two earthen pots: one large, another small enough to act as a lid for the larger. Each family expects these pots from the potter attached to it. All members of the family, except the sick, take their bath on this day, and gather together inside the house. In the room where the gods of the household are lodged the earthen pots are placed in a central position. The large pot is filled with a sweet drink made by mixing jaggery, tamarind pulp, slices of raw mangoes, grated coconut and other spices. It is topped by the smaller pot.